M 1220 Group I Tuesday, July 18, 1967

Mr. Nyland: Is it more convenient to have the meeting at eight o'clock?

Ans.: Yes

Mr. N.: Well, for those who live out, out of town, of course, it will be easier, to get home a little earlier, and as long as we don't have movements we can make it eight if you like. We have no place as yet for movements. John, that was turned on? (John: ?) Alright, last night I talked about tasks to the Monday group because, you see, as one has a meeting and one doesn't ask for a task and someone else wants one and then a third one and pretty soon everybody wants one and it is just "oh, may I have a task," and I got a little angry because a task is not work. A task is, at most, a reminder to work and if there is something in one that really wants to work you don't need a task, and the danger is you do the task and it's finished, you forget about the rest of the time that you ought to work then also. That is why we don't talk about tasks on Tuesday, because the assumption is that people are working, and that it does not exclude that if you have any particular relating experience that you want to talk about or even that there may be a desire for more clarity, you can still ask it on Tuesday; of course, it is free, and all you have to do is to stop me from talking. But if you don't, then I talk because there are many times certain things that have to be elucidated in a certain way, and it might give perspective and because of that inspiration for yourself for the rest of the week to continue to work, at least to get further encouragement for. So it's entirely up to you how you want to arrange these meetings because it is more, I would like more in form of a discussion and exchange instead of giving a lecture. Now maybe there are some questions. I know, I said someone had to ask a, who was it? You. That's ( ); now you ask the question.

Question: I have difficulty at times when I wish to make an effort to try and see myself without changing something in myself. What is my effort and is it me or part of me or in doing this effort am I changing something and by changing it not seeing what it is about myself I wish to see.

Mr. N.: Do you object to the change?

Ans.: No.

Mr. N.: Then do it; or let it go. I think automatically you will change. But as far as you are concerned you still remain the object for observation. It doesn't make any difference in what kind of a condition you are; as long as you exist, because the I, when it observes, is only interested in stating a fact that you exist, and it is not a description of how you are, but if I want to make an attempt to wake up and I become a little bit more aware of myself as I am, I'm liable to change, but I change unconsciously. It is not under the influence of I that changes; I doesn't care, but myself--my mind seeing myself, now a little bit better, perhaps I would like to change because I either think that I'm awkward or I don't do the thing right or it ought to be according to certain rules, whatever it is that comes to my mind. And then immediately I'm having at least a tendency and a desire to make a little change , but let it go. But don't lose the fact that you have to look at this, of course, as two different entities--the mind and the personality fucntioning the way they are, and we call it simply unconscious because it is connected with anyone of the other centers and that what takes place in the mind is not independent of the functioning of the other centers. The question of determination of what (is it), description of what it is, liking what it is, criticising it in some way or other; you see, all the time when my mind makes such statements about myself, then I also have a certain feeling about it.

And very often, that what the mind does and registers, even if it registers the existence of myself, is always a little later than when it takes place; so that it takes place in my memory, and whenever it is in my memory, it remains a subjective function. So you see, my ordinary mind is really not equipped to become objective. So when you see that this process continues and has to continue, then it is necessary to put something parallel to it or atleast functioning separately from the unconscious state and that I would like to call conscious; and that, of course, is a relationship between a certain part of the brain functioning objectively, noticing it and recording it also as a mental function, but this time in an absolute sense and free from any other interference, is also giving me a fact of an existence which is very similar to the fact of existence which is reached in the ordinary mind only just a little later. And because of this the verification of such facts afterwards when I have to think about it both are lodged in the memory and because of the time element, there may be a little difference between two so-called little images, but immediately the mind in memory will associate one with the other, and that all I have to make sure about is that what I now wish to recall is the fact that was recorded in an absolute sense and not the one that was recorded in an unconscious, or in a---well, let's call it an unconscious sense; as far as the object of observation is concerned, it doesn't matter as long as it exists, and it is sufficient for the I to function, it's also sufficient for the ordinary mind to function, and that the ordinary mind simply dictates to the behavior of the body to change its position, or to be a little different, or even to criticise it, it's a process that always has gone on, you see, you don't have to introduce the little I because in ordinary life we don't ( ) in many

times and sometimes we say "I'm too self-conscious," that I know that I'm there and I'm awkward and then I change, but this is an ordinary affair, you see, don't let it, don't let it appear as if it is produced because of the I existing. The I doesn't; the I is not interested, but it's the ordinary mind, and the ordinary mind continues to function as usual. All right? You, you understand it? (Ans.: Yes.) So you can change, not change. The difficulty that is involved when you change, your mind, ordinary mind, will have to have a little bit different energy for giving an order to change, and sometimes quite delicate because when one criticises it, that is the way it is and it ought to be changed, I become a little emotionally involved with it, and all of that requires a form of energy in order to do this. So the change requires more energy than the no-change, and as a result, since I'm limited in the total quantity of change, there is less available for the I, so the attention goes a little bit more to the unconscious state instead of remaining with my wish to be awake. I say that's the only difficulty, but if the change in itself is not very--very much--just a little bit, it doesn't supply too much energy and I will still be able to maintain the functioning of the I. All right? Are there more questions? You have a question. Yeah. Maybe I ask-- (Answer unclear.) Uh, huh. No?

Question: Well, I'm not sure if it's really a question but it's, it has to do with my relationships with people. since it seems, or appears to me, to be an, a relationships have changed for myself with other people, I might say that it seems as if their attitude towards me has changed, uh, and there isn't any, there aren't any visible things that I can see that might bring this about. The relationships have changed with people that have known me before I started work. There seems to be a feeling

of estrangement not on my part, as far as I can see, not on my part, but on their part, and I've tried to, I've tried to absorb and see what perhaps I am manifesting or doing something that's bringing this about, but I don't see any external things that I'm doing or saying that might. People that I have not met since I'm working I don't have, I don't receive from them this feeling of estrangement or hostility, but...

Mr. N.: Do you mind it? (Answer: Pardon me.) Do you mind it?

Ans.: No, it doesn't bother me, Mr. Nyland. In that respect I think it might be a--just something that keeps cropping up and I can't-?-what might it be...

Mr. N.: No, explain, explain it to yourself. Then it will no longer be a surprise. There's no doubt that you are changing. It may not be a manffestation, but the accent of your interest is different. Whenever a person becomes interested in work, there is a definite attention that he is paying to a different part of himself, instead of being all the time, or living in his manifestations. And this is what I mean by the changing of the center of gravity, that it is more and more towards the inside and I become interested in the possible development of that, and of course, give less attention to the other. Well, the other becomes less value to me. No, when-ever a person is looking at you or has had originally a contact with you, there must have been in you a certain expression which came from the standpoint of the periphery and at the present time it is a little bit re-located towards the center and that it will enter into any kind of a manifestation although for yourself it looks as if it is the same, they feel, and sometimes even they might think that you are a different kind of a person because you have changed innerly. This is one way. Theo other is that you yourself have become more familiar with what you are and now you recognize in other people what they are,

which originally you didn't see. And almost unnoticed to yourself it will come out in either the way you look or the way you might say certain things or emphasize certain things in your voice or that perhaps your attitude towards them becomes either a little bit more tolerant or sometimes a little less tolerant. The changes take place on both sides. I wouldn't worry, of course, about it because it doesn't really amount to very much because what you're losing is of no value. What you can gain by people who now know you, they will not see the change because you are already partly at least living in a different kind of an atmosphere, so that the first impression of you is already tinted with consciousness. You understand it, there is no surprise. Simply accept the fact for whatever it is, and let it go, all right. (Ans.: Thank you.) And now, George.

George: Mr. Nyland, most of time, I live and use my feeling, my feeling center and my feeling force. And my feeling force evidently, from my experience ( ) ... (Mr. N.: Is what?) Is bigger (Mr. N.: Than what?) ...thinking force. I'm not ( ) not harmonious existence, discouragement using up content (contempt ?) my different centers, experience, living in one center, it's my case of feeling center, of which I not express it distinctly ( ) presently I brought back a life force; I don't know how to explain all it.

Mr. N.: And your feeling was not predominate

George: I would say so, or I ( ) how I really feel, if I can use this one-- it was like tired--dead tired--something else, I would say, I do not know how the change take place. It seems to me the change take place without my knowledge; I only notice it that it is not the same form of behavior as always. I not say that my feeling force is not so strong anymore, strong as before, I not say that I might--that I much more free with my feeling. My only effort was, of course, not to stay with my feeling, to stay outside of my feeling force and outside my thinking

force. I try to observe how much I can impartially my effort. From all these, I ( ). I make an effort for a long time; I can s ay that I really see these 2 forces--opposing forces existing in me ( ) so much that I can use ( ) or call ( ) or try ( ) I got ( ) flexibility--this week---an effort.

Mr. Nyland: Flexibility is, of course, based on the ability to use independent parts without being dependent on theother, so when one looks at feeling and thinking and particularly with one has already crystallized a little bit there's a certain stereotyped way by which one behaves, and a t many times the behavior both dictated by either feeling and mind already having met in that what is becoming manifestation belongs together as a certain part of the feeling and part of the brain you might say they know each other because they are connected in any kind of activity as coming from two sources and that I think in a person who grows and gradually grows in an unconscious way starts to crystallize gradually as he grows older. In the beginning it is liquid and it's really quite flexible and it starts to solidify, then becomes like a jelly and then when its jelly form, it starts to have a harder core and after a little while it is harder because it changes; sometimes when you have a jelly that is cold, it is much harder than a jelly that is warm. It is not subject anymore to the difference of d imatic conditions of one's ordinary life; but it already starts to take on this kind of a crystallized form, or over into a solidity which then is very difficult to change. It belongs to a gradually dying to oneself in which there is only one thing left instead of the three different kind of functioning, which really the personality should be. It is more and more a unity of a personality, but the unity of a personality which will stay the way it is because there is no gro wth anymore. There has been a reduction of that what was alive in any one of

the three centers and now the reducing of that kind of a life force I think is quite automatic because one is less and less interested in maintaining it. One cannot help that in ordinary life, as one lives, the attention gradually diminishes because much of what we are living is a repitition of what we have already seen or done or felt. And whenever it happens to come again and again it becomes monotonous and knowing it already or knowing it even by feeling already, I have no interest in spending any energy, and this, I think, is one of the reasons that I become more and more interested in living an easier life the older I get. And because of this, that what is life force is not really reduced but is prevented from coming out. Now what happens on the account of work? It is just the opposite. Because with that, that what is now solidity solidly connected becomes looser and looser; that is, if I try to make my mind fucntion in an objective sense and only upon a certain order that it has to observe my physical body and I assign to my feeling a very definite task, I have already changed the whole picture of taking the 3 different centers separately for a particular kind of--let's call it an exercise--of something I want to acquire in which all three have function to fulfill, but this time not on their own; it is because I command it since I have a real wish to work. The result of that is a gradually loosening up of whatever is mental, whatever is emotional, whatever is physical, and they are still held togegher because it is still personality and there is enough of that what still requires the attention of all three in a certain way. But more and more when I wish to work, more and more there is a possibility that more kind of work is given to either one of the other in a certain form of harmony which is dictated by my wish to work. And the wish to work is a very sharply definedsomething when it is clear what

work is. It simply means that I have to have a relationship of a certain kind, and all extraneous thought or feeling do not belong to that relationship. So as a result you might say that the three centers start to recognize that there is more of a master than just the three of them. And there were originally the, the three fought it out and then settled among themselves whatever it was and whoever was stronger would of course win and the other would be pushed a little in the background. Now the three of them are responsible to something else which I call my I or which I call a replica of that what is really within myself as a Magnetic Center and a form of life. So when because of work the emphasis is more placed on the necessity of knowing that light should continue to exist. You see, that is really the problem, because my wish for evolution is based on a desire to continue to live, and therefore when I'm interested in the development of other bodies or in work on myself I'm interested in the continuation of my life, and as a result of that, that what is life and life foree comes more to my attention because I need it inorder to sustain my a ( ) to remain awake. So because of this, when I now have life which comes to me as something asking for its continuation and a possible development and also asks me to become free that what the freedom is is a freedom from the three centers. Almost I would say, cleverly I try to separate the centers first before I can free life from the center, and that is really the process, that it is intentional that I free them, not necessarily to be able to combine them afterwards, but first to be able to get life out of them out of the control of an I, so that then the I can put them back and put back life into each center in accordance with the different rate of different form of harmony. So you see, that (it) takes place, the reduction of my intebest in life force; it goes somewhere

else or it is not used in an ordinary way and there is less necessary because from one center to another it doesn't overflow as much. The connections are cut or will be or are simply opened up a little bit; they become as though there are more openings so that I can pry in between and use a crowbar to separate them further; and all that takes place in a certain form of consciousness that I call I, which gradually starts to function, and this question of how this I starts to function, that I call participation in the conditions in which my body finds itself. The difficulty there, let's say if there is any difficulty of difference between this loosening of centers, it is easier between the mind and the feeling because from its beginning there was already not as much contact and only an indirect one. There was no bridge between the feeling center and the intellectual one. They could not understand each other; there was not even language exchange because the language was different and that the only way by which they could communicate with each other was by the use of an interpreter. The interpreter of the language from the mind was the activity of the body. It's a different language but it was (real, or reason?), and the interpreter from that what comes from the feeling is also the activity of the body; so that the relationship between mind and feeling went via the body and it was a little awkward, but for practical purposes it was enough. And it also would know that if the language coming from the mind now being communicated to the body in a certain form of activity when it was different from that what was the order of the wish on the part of the feeling also in activity; the fight took place in the body as two activities which had to find their own way and whoever was strongest would win. Now what takes place gradually as work is that what is now communicable as means of my body does not need my body anymore and that what is consciousness will start to flow over on its own in its wish to become part of the totality of

myself will produce a road between the feeling center and the intellectual center. And because of this, since they are made of the same kind of material and since they are objective there is no argument between the two and as a result that whatever I feel, I also think. This is a very interesting way of how gradually those two centers can start to learn to form a harmony even if they can function independently. And it is a good thing because the relation between the feeling center and the body is almost as if it is crystallized. It is absolutely the same and I use it as if is something that is the same. You know, I should have put an--?/- It is the same as if when I feel then I express it in my body. Now part of my feeling has already a new relation with the thinking center, and as a result of that another part of the feeling that still is attached to my physical body now doesn't know exactly what to do. This is one thing, there is less of my feeling available for expression; the other is, that part of my body is engaged when I work in a relation to the mind because the mind is observing and the mind has been told to observe the body and the body knows it is being observed. So as a result the body is now busy with a few different things which are not dependent on the feeling center. So that then when the feeling center wants to express itself there is no playground to express it; the body is not available. It is also the result of work.

George: What happens to the feeling?

Mr. Nyland: The feeling is now used for the development of the Kesdjan body. It is a form of energy which now can flow out, ( ) the personality, in the direction of the other two bodies, if you remember the diagram; it flows out through the top through the si-do; it runs along the horizontal line, and since it is of the quality of feeling it goes into the development of emotional body into the so-la-si of it.

When one is awake there is no reason to have any explosion, but when is not awake then the difficulty is...

George: It's going to the "do" of which body?

Mr. Nyland: It's going from si-do of fa of the Kesdjan and then it enters into consciousness, as it were, and it forms sol-la-si. You see, the difficulty is that when there is feeling that I don't want to express so that I don't use my body I create within my personality, my total body, a very difficult condition, because the feeling has to be expressed and sometimes in a physical sense as a manifestation can now be used for a different kind of a purpose of building up that what is of a higher quality. So you see how it includes everything, and it is something that is a, as a result of that what one calls work on oneself, separation of the centers gradually functioning a little independently of each other and the more they can the more become material for the I. The beginning of consciousness to be united in the proper way, as I say, in the certain form of harmony belong to an objective level of being instead of the harmony belonging to the subjective.

George: ( ) parts...( ) experience force. I didn't expect, I (didn't work in this change) or this habit.

Mr. Nyland: Never have the theory dictating what ought to be the result. This is stupididy of using a theory or to be interested too much in theory for expecting certain result which ought to take place and it spoils all efforts. The theory only comes after one has worked and then in the state of more enlightenment of a different level, the theory becomes clear, but when one doesn't know this, and you try to look at it, how is it going to be, all you talk about in a subjective field is about potentiality, and the potentiality may have in itself all the possibilities of development, but no one can make out what is a line when you look at the telescoping of a line into a point. It is there; only a person who is of a different

level of being can see the line as a point or a point as a line, but a person on earth can only see the line.

George: Excuse me, I come to this; I don't know why I have in mind, all ( ) I ( ) objective and of course, since my effort is not complete or perfect or ( ), but since my effort is more or less every day or trying I cannot notice it. This one effort, you know, that I'm building something up. So I thought to clarify this my expectant--I don't want for this change--and suddenly happen

Mr. Nyland: That 's right; you work for waking up all the time, only to be awake. The sole interest for man who wants to grow is that he has a chance to develop from a different standpoint. What he wishes to reach first is a different level and when he is on a different level he knows that because of that he is in a different state and then can grow. And my wish to go to a different level is solely a wish to be out of this level which I classify, or you might say, determined to be as waking-sleeping, that my wish is that the sleep will drop away and I will remain awake. And that is the sole wish for myself. The thing of awareness and being awake for me is my God. I don't determine or define God. I cannot. All I do is simply assume that there is something that has more value than anything of me that has (failed, feeling ?). That is probably the only definition that I can make God to be when it would have a value for me in my life life, that to a certain extent I create that God because I don't know anything about the totality of everything existing as God, and I don't understand what is eternity or infinity. They're just beautiful words that I have more or less a concept of how it ought to be or perhaps is. But it is the same as a description of heaven and whenever I try to attempt to make that kind of a description I put it with the golden, gold

streets, gold bricks, or what-ever there is, or a description of paradise--I don't know, only I try to eliminate those are the things, those things in my life that I don't likd and then what is left I hope to gove a description of an ideal state; but in order to have something in my life that can guide me, I project first something outside of me with attributes that I consider God-like to the extent that I'm capable, I endow now this what I call my God with a power because the reason for wanting to create it is that I want help from it, that I want to have a relationship so that I do not feel that I'm alone in this world, and everything logically explained for me indicates that it is reasonable to assume that there is something of a higher level than where I am at the present time. But I don't know anymore than it is a higher level; I don't even know how far, but I place God so far away from me that he is independent of me, that he can function, that he can remain benevolent because I put him there, and that he is not too far awat that I can hear him. And now I start with my ordinary life introducing God at any time that I can and to compare that what I'm doing and I'm not a fool because I am doing it with the best of my intentions and my mind and my feeling are as pure as I can make them. And now that what I am Amnifesting I see with my ordinary mind or I feel and at the same time at such moments when I happen to remember it and I hope I remember it well enough and often enough, at such a time I say please God, my God, look at me. Will you please chenk me, if my observations are right; then I'm quiet for a moment and I hope that God tells me, and God tells me by means of the little I. That is his representative in me because the little I was created by that what was <u>within</u> me as Magnetic Center which was part of God, of life, and as a result the little I tells me it is right or not or take my word for it and don't trust yourself consciously. Whatever it may be, all the time

these thoughts go on in my ordinary mind as processes of thinking and considering what kind of information do I get by means of letting God do it and telling me or myself doing it. And there all the time a little bit of a conflict when I start to think about it and out of that I gradually realize that the only time when I have more absolute values is when I follow that what is objective road and that God tells me and that that means he will tell me and I will understand it when I am at the standpoint of a higher level where God is and that then the knowledge that he has will be communicated to me, and for the time being I simply accept what the little I translates for me, which is in the beginning very little, it is only a statement of a fact but it is an absolute fact, it is the truth, and that truth will set me free from the bondage of this earth. You see, that is the realization that I gradually get what is the result of work. And it's only at that time that work can give me that and that I cannot get it in ordinary life whichever way I look, then I become committed. Because then, I say, work that is it for me; all the rest remains subjective, but whenever anything in a subjective world has this particular quality which I now use for the creation of my God in an objective sense; whenever that happens in any kind of religion or philosophy that is similar and that I know to be exactly the same as what I mean by objectivity, of course, I will--I will have friendship toward such a religion and I will not criticise it. I will try to find what else is there that also, you might say, by accident has appeared in all kind of doctrines and dogma. So instead of narrowing myself to that what I say this is my God, that's my life, I start to expand it because I want to make sure that I am on the right road, and it's not only me but there are other people also have thought in the same way; they give me assurance that I'm on the right road. But you see, again I don't define whatever they have reached and how they picture heaven; I've no interest in that; all I'm

interested in is to be awake so that then again I will build my heaven.
George: So, when I become awake, I will see, something that I maybe not expect... (Mr. Nyland: Then...) ...that I don't expect...
Mr. Nyland: Perhaps, and perhaps it isn't. But you have to verify it, whatever it is, and you will be sure that that what you then see, that is, what you then become aware of and is registered for whatever it is including yourself, that then being on that higher level, you have a panorama of a possibility of looking ahead which at the present time you cannot have, When one looks ahead, all you can see i s a higher level. You see, a man is in between two other things, that what is below and that what is above; he is in between and that is the limit of his vision. A man living on earth because of his feelings can see and realize what the sun i s and knows what earth is when he lives in his feelings where he lives most of the time anyhow. But he cannot see outside of the solar system and only as I have said many times, he lives as a planet the acknowledgment of something. When I create my own God that ultimately it has to become infinity--out of it is still stepwise. Yeah?
Question: I've been trying to reach a balance in work between using energy to try to wake up and making attempts in that direction and using energy to cut down manifestations of ordinary life which interfere with work...
Mr. Nyland: Why can't you reduce your activities to a minimum? What is wrong with you? You surely can reduce the amount of energy that is now being used for your body to a minimum when you relax, when you de-tense muscles, when you sit and don't do anything, when you don't allow certain things that are now taking place without your knowledge that you reduce this whole body to practically nothing but a lump of flesh which happens

to breathe and in which there is a little blood circulating. You see, you curse if you want to. You start with the idea what is relaxation. I first will know by relaxation when I apply it to that what is totality of my personality, and it is mostly my body. When I start to wish how to relax the totality of myself, I end up with my body. I start with my head because there is less of the head that I in the beginning can attack and that as I do it (and) in the head and my feeling being located in the body, while I now drain my head and I drain my feeling I also drain my body at the same time, but when I want to know what is really relaxation I start with that what is obvious because it is completely understandable that when I tense, have tense muscles, and I relax them that I say relax. So I don't understand, you see, you don't know what to do. I simply reduce the amount of energy being used now to a minimum and then there is, must be something there.

Question: When I get angry or get caught in a series of words or something like that (Mr. Nyland: It's not the time to work.) ...just let it go? (Mr. Nyland: It's nonsense.) I waste a lot of energy trying to stop it. Mr. Nyland: It's too heavy; you can't lift the weight; it's foolish. Find out first, more and more, what are the conditions that are most conducive. If I have a difficult problem to solve I try reduce it to simple equations. I' don't keep them all together and run all around; I'm not complete in that sense; I'm not able to feed them in all the same time and expect an answer. My mind is not that facile. It can do two or three things at the same time, but if I do it with attention, one is continuing at the cost of the other, and this I must know that when I really start to concentrate with one particular thought I forget about it; I forget about eating even. My stomach can talk, but I don't hear it because I'm interested in what I'm doing with my life. In that way I have a little bit of knowledge of what takes place in my body when I

do certain things and now when I say I want to reduce the activities in all three centers and I know now what is meant by relaxation, I start to relax myself from the top down because it gives me an indication of a possibility of a flow in accordance with the law of gravity, and that I can understand logically in my mind. When something is above that it falls to the floor. So when I say"here I'm standing erect," it is now as if the water level is lower from my head on down getting down to my toes that that can indicate that on its way out/it takes away all the extraneous nonsensical efforts that I don't have to use, and then by not making them I will save energy that stays in my body because the energy's not breathing. The energy remains because I keep on breathing and I have food in my body, and I have a blood circulation that takes care for the distribution of energy. So after I have relaxed I ought to feel so completely alive with energy that it doesn't know where to go. I'm all dressed up and no place to go because there is no way that I will allow my centers to start to function. When I drain my head I try to relax; it simply means that I will not send attention to my head and follow the thoughts to its conclusion. I have to learn this because my ordinary way is to simply keep on having thoughts even if they circulate around without any rhyme or reason, simply to occupy space and to use up energy. But if I don't feel it, it means if I don't pay attention, if I don't want to have any thought and I don't want my mind to function, you might say I go through a state of which it is that nothing is being registered and that what is being registered through ebery sense organ is simply put there without any further wish even to think about it. So if I say I want to have that with my sense organ I now receive by means of that certain form of energy goes to my brain and it is because I'm looking at this and that. What I do really I start to stare; I don't want my eyes to pick up the object in its complete form. I don't want too much energy even to flow

in and that what there is I don't want to (declare). And I don't define it when I stare in space and there is nothing that would draw my attention and I don't allow it. When something moves I don't pat attention to it. It simply means I save energy that I receive because the impression entering not to be used in order associative action. It's one way by which one can less one's mind and all the different things; if one knows how you can get rid of a headache, if you can relax well enough, there's no doubt. But then this process of draining, I call it draining, it is like,it's like a liquid that is drained out of your body and that now goes down, it simply comes down and leaves that what is up in relaxed state and rest is still not relaxed, so you go on and whenever it now passes the condition is that every-thing you might sat that it will touch has to leave its tensions, intellectual tensions, emotional tensions, or physical tensions. When it comes to shoulders and it is starting to drain, at that time, a little personality if flowing out, but that is an extract and it is then that the, I call it a liquid, but it isn't really, it is some kind of a substance that is mixed up with my body that keeps my tensions the way they are, and the de-tensing is to relax, the orders for the tensing, so that what is being drained is that what was there as an order which now you might sat is withdrawn. So when I start and here I am with my shoulder blade and now I want to relax I let it flow out and it is definitely something that does flow out. I know it as a carbon that it flows out and it drains. So that when it goes down further and gets to my chest and reach solar plexus and reach my heart, the seat of my feelings and emotions, also that I drain. So I don't feel it; I don't give attention to it; I don't even define it; I don't even know that I have a feet because it's completely drained out. And the body is not even

interested in expressing anything. I become as it were, dead to the world; but I'm not dead inside. I'm very much alive. But to the world I'm dead. I exclude that what is an outside impression to come in and when it does come in, I pay very little attention to it and that what is inside I prevent from functioning. My blood circulation probably will go on in the same way because there is a definite regulation between the conditions of physiological kind in my body, and all the other things are in equilibrium with it. I cannot stop it. Breathing I don't want to stop. I could stop it. It's fairly easy, and I can hold my breath, but it's too dangerous because I don't know what will be the result if I don't get proper oxygen at the proper time for my blood which has to circulate through my body. And unless I know something about how to breathe and what to do while breathing and while stopping, I'd better not monkey with it. So even if on account of this kind of an exercise I discover that my breathing is affected I bring my breathing back to normal state. You see, it is a fact because there is no doubt. I hold it in when I become interested in it and then I want to drain and meantime my breath is not in the normal rate up and down, inhalation, exhalation. But anyhow it goes on further down. It relates me particularly the middle section of myself, sex organs, all of that it drains. There's no thought, no feeling, nothing, not even desire on the part of the body. They only manifest by sitting, no more, and it drains out through one's legs and it comes out through the toes. It flows up as I say it is like a ( ). In this particular process, it may take a little while; certain other things start tightening up when I'm down below it; my feet, my shoulders, may be a little tight again, my head may be tight, maybe I exert a little pressure because I want to push it out, as it were, and I have pressure in my head, again I relax, and I relax this constantly.

Now in that state I can be awake because there's absolutely no interference and the little that is needed for the maintenance after a minute I'm used to it because nothing new is added; so I don't become involved and then I am in the contemplation of my body, and the acceptance of my body as it is which does not as body require very much energy, instead I flow over with energy because that is the function of my body to produce energy all the time for certain purposes. And now the purposes which usually are unconscious are not filled, or rather I don't pat attention to them, and there is that energy. This now goes to be awake. You see this is how I try to eliminate interference. Now of course after a little while particularly when I feel that even that kind(of) energy is getting exhausted and I want to continue, I start to exert a certain, I call again a pressure, in wanting to hold on to it. Or my thoughts will start functioning or they become ( ) or they become sorry because I cannot continue to work or whatever it is that starts to take place. It's not an easy thing to remain in a reduced state. It is very abnormal for one and even if I say I sit still for five minutes, I can't do it. So the ordinary affairs will again have to be readjusted and because of that I will lose more and more the possibility of remaining awa ke. But it's a very good state to be in and it is, I would almost say it is silly to say you cannot do it. You can but no doubt, only you have to learn a little bit how for the principle is so simple and when one actuall does it you can see it. You can keep your mind free for a long time and not be asleep. But that is the danger you see; as soon as you reach the state of almost absolute inertia, the body has no interest in wanting to live; so it falls asleep.

Question: In the day of activities this would be impossible...

Mr. Nyland: It all depends. It depends how well one knows how to relax. This is also a problem, of course, one can solve by doing time and time

and time again. And in the beginning when one sits and has to exclude everything else, well then it is difficult because things stay tense. After sometime, almost I would say years because it's not that easy, one can relax momentarily. Whenever one wishes, the totality of oneself can be relaxed. That ( ); so/for that if one is in ordinary life one can relax. And that in the real sense of the word calls coming to oneself. You see, the coming to oneself implies that the self is useful and can be used. It is a servant and this definitely has to be in ordinary life, but if out wishes are still around in my personality "I" cannot function properly. There can never be any objection on the part of any of the centers whenever I tells my body to do something. The harmony between the centers in the beginning when I strikes a note is interested in absolute silence. That is how the note starts and then gradually it starts to swell. It's like a tone on an orgsn/an and when you use the increase volume with the pedal and it starts to go/up, it starts at the point and it starts to spread out like two radiants and reaches the circumference of the existant arc. It's very lovely because in that state its total relaxation. It is as if one isn 't there and at that state one is completely and all it needs is a little switch to start it off and it starts very slow like a Zephyr, a wind coming slowly and a little more force and a little more, a little more, as if it flows though one and it flows through the reverse force center because it is not a drain. It is something that is then at that time poured into and it fills oneself by means of the whisper breathing of oneself that at each inhalation it takes this Zephyr, the little wiff of wind, coming and something that like a sigh,"Thank God, I am free." It's very beautiful. Well anyhow try relaxation. Another question? All this...Yes, Frank?

Frank: This starts from the thing that I did as the result of conversation about taking each day and see what happens and try to find out what would be more essential. It was the first part of June and this is like a theme, the last ( ) in the meetings you've had and all the things you've talked about. The technical question is that it seems to me that--I can't say it--when I was eating tonight I was in a state like I was full and I took a bite of sandwich and the immediate reaction was to spit it out and, but I would never say that. You cannot say that I was awake in the sense of something apart, objective, so that I wonder even though that's very important.

Mr. Nyland: Well you know, Frank, whenever you still feel in a white ( ) and put a little black in, it takes a little while to show that it is gray. Or reversely, if you take black and put white in it , perhaps that is a better example. If a little bit objectivity is introduced into subjectivity, it will take a long time before the subjectivity will even recognize it as something that perhaps might be a menace. When one says I'm awake the gradations of the difficulties that I have, not being able to measure how much objectivity is in the midst of subjectivity. Simply will not allow me to say that I am 10% or 20% awake. All I know is that I'm a little more awake than previous or than some other time. Now because of this I will be at times a little more afloat than I am at other times. And when I happen to be in that, in that high rate, it is as if I 'm changing gears of the car and I'm running at high speed and that's( ) that level, in ordinary sense which doesn't belong, so...

Frank: Alot of things like ordinary sense...

Mr. Nyland: Quite right. Ordinary talk doesn't belong. A lot of ordinary thoughts don't belong. And they are, are heterogeneous because you have left the surrounding where they did belong, and you introduce something that is different from that surrounding, and that you now want to allow to have

full say so that gradually it becomes 10%, 20%, 30% and so forth, until 99 and there's only 1% of subjectivity left. If I go through the three gates from that what is an unconscious area to the conscious one the line that ( ) on the light is really not a line, it's a bell. It's a very wide range. It's a twilight zone. And the twilight zone is different in different places of earth. The twilight zone, all the time that it takes for the sun to be visible at the horizon and no more light at all, when it has reached the point of 18 degrees below the horizon, is in the tropics quite different from any other latitude and surely it's quite different at the poles when there are six months when it doesn't go below the horizon and there is no twilight, so my change over from unconscious to conscious is subject to the place where I am on earth or the condition in which my body is as it is when I work, and surely there are not many times when it is identical; so from that standpoint all my attempts of wanting to work are already different because the object is different and it affects me in going from one place to the other, from subconscious to conscious. Because the twilight zone is dependent on how much light there is for during the process when the twilight is taking place and then I will. Twilight going up, sun set, sunset, or sunrise, it doesn't matter; it's going from one place to another, from one state to another. It is always that I have to make allowances for the times it is necessary to cross from one place to another. So the states of being awake are constantly subject to a certain element of time transversing from one place to another which does require time since it is, has to come a distance. This is one way and the other is that in the totality of my manifestations I cannot be awake to all of them at the same time or simultaneously pushing them all in the direction of consciousness. There are certain states in me that are much easier to overcome and change over into

a conscious state than others, and that therefore a question of this kind of intensity; it may be that I'm more awake in one little direction and reach a point of 80% and the rest is still very much asleep. So you see, it is a very uneven way of proceeding and even if I'm subject to the distance, I am now subject to the force that pushes me. So not all of me can become conscious at the same time, and these are the two reasons why I have difficulty of saying "what is my state of being awake." Because part of me may be 100%; the other part may be zero. It cancels each other out sometimes. But a flash of a moment it can reach so tremendous as a shock that I have a realization of an existence for that one moment free from everything which I would then call infinity. But it goes out and it goes down and it is gone. One has maybe a line that goes like this; now I can say "this is beautiful" and this is better because it is more substantial; I don't know. It's a form of life.

Frank: That's what I thought about, all over the place

Mr. Nyland: It is so difficult to pin it down and to judge even what is best when I say this up and down, (Himmen.....) I don't know, but it's beautiful while for the time that I experience it. But it doesn't help solidity because the same lapse (?) is left but if I have this that makes sin's curve that comes with all its solidity; you mean I can see it that it gives me foundation, then I say for some people it is much more valuable than something is a flash in a pan. These kind of changes and these kind of concept which give me ideas of what the state of awakening is prevent me from really getting the right concept. And that is why it takes a long time. Only the constant association with the different varieties of that kind of state will enable me afterwards to recognize it for whatever it is worth, and when I know the different things that I can be subject to and when I then be able to look at it and recall, now that can draw some conclusions based on an effort. That's as much as I

can get, but I will not get the full value until, I would say, practically all of me; you see, not all, I have to reach in the, in the direction of going from the unconscious to the conscious also through an octave. And I start to become sufficiently aware of the existence of what is meant by being awake when I reach the "fa" because at that point I have the certainty that I don't have to return to my original "do," and this kind of certainty that I then have knowing that it is for me an abberation if I onlt go through "sol-la-si" will enable me to have more assurance of that what I then recognize as existing is actually there and will not change any. Then the process of the sol-la-si of that octave when I reach si-do, I will think I'm there and for all practical purposes, I am there. But for theoretical purposes I'm not. The theory requires that at that time everything subjective is eliminated, and I cannot reach that until I die.

Frank: That's the end of Kesdjan.

Mr. Nyland: Physical death. No, Kesdjan is a different state. It is similar in principle ( ).

Frank: It would have to be the whole end of it

Mr. Nyland: Yes, whenever the si-do of my physical body is reached, then I have overbridges the Kesdjan "fa" and the by that time if I am entirely loose I can go all the way to si-do of Kesdjan. No, but this , this development from unconscious to conscious is its own octave. It is an octave of progress of actually gaining, you might say, gaining ground, going from one place to another, transversing a certain distance in which the thoughts are subject to a "fa", subject to the si-do.

Frank: It occurred to me the force may be emanating from essence when it exists closer to the surface would help, help to, for me to know that I was alive and provide some energy for driving ( ) in such a way so that I could wake up, so I try...

Mr. Nyland: Yes, in ordinary life, one is provided by different ( ), and during the day you live in different places ( ). Sometimes more superficial, sometimes a little deeper. The question of unconsciousness you live in/the area of unconsciousness at different times, at different places and I have a wish to wake up. It is as if I marshall all my forces as close to the line, as if I'm preparing for an invasion. You see, it's like a Marigot line. I have to go across it; I have to find the Achilles points and there are three of them.. But I have to know what the terrain is like, and this is a strategic kind of a realization. What is my body at a certain time, in what state so that then it is at times a replica of what my "I" is, when it is in the state of Mars as an emotional state. So it depends now how unconsciously I try to bring the possibility of wishing really to wake up. All of that and as much of me in this one wish which is still unconscious as a wish. But it is a real one. It is so close to the possibility of becoming conscious that already the influence of consciousness is noticed in an unconscious state. Those are for oneself holy states in an unconscious, but it is as if in that holy state practically everything that is subjective has already been removed, and all I need is a springboard to leave subjectivity and to jump over, but I have no force, I say, how to do it, so I'm ready, I'm perched on the springboard, I'm ready, you might say, to dive into the conscious area, but no one is going to push me, and I cannot do it. What will do it? The realization for myself that I may as well do it now and not wait because when I loose, lose, or loosen from the contact where I came from, and I have no further interest, of course, I will die. The floating state is a level which is very close to that what might become conscious, but it is still an unconscious phenomenta. At the same time, in consideering the original question, what are the best times for work, I know well enough at times maybe in the morning when I am relaxed, after relaxa-

tion, as a result of relaxation, during relaxation, or when I meet someone who reminds me or when I shake hands and I have full power of controlling what I'm doing, when there is in me the strength which is directed and which at times can direct myself with all three centers becoming one in that what I'm doing, something takes place as a unit, an entity; and this realization of that is what I am will enable me to be awake, because I have stocked then something that is universal. Whenever I in temporal affairs reach by accident something that is permanent, it always will enable me to be awake at that time. And I don't care if it comes through a thought or a feeling or even in a particular posture. It is better that all three are together because it's more forceful. But in either one or the other or the third, it can be made possible, and we simply call it the one or the third or the second way of reaching God, through the system of Yogi, or fakir, and it goes at the expense of the other, but nevertheless, it is there. This is what I say it is in this subjective state in which permanency reaches and it is the same permanency that gives me the realization of infinity.

Frank: So that if I can, to use a Marigot line continue with constancy (Yes) rather than go off in one of those directions ( ) and make a kind of a ...

Mr. Nyland: No, it has all the different things in it of the army. You even have a cloak and dagger outfit. It goes and investigates, whatever it is, how is consciousness, what does it look like. It's interesting because the mind is capable of a formation of all kinds of...little armies setting up post here and there, daring this and daring that adventure, the unknown territory that must be investigated. One dares a little bit, I said the other day, cold feet in water, you will draw, and finally you want to swim because thats what you want. In that way it is an army,

my general, but they, they are working, and they are tired, they work and the others, they are sending out and they know and they wait anxiously for their return. It is Noah in the Ark sending out the dove. He was anxious to find out what was the world he had to live in. That was exploration because he had drained himself; the flood had drained him. It had taken away everything that was not necessary and only left him certain things that were required for earth. And on Earth in accordance with certain rules simply meant the pair of the animals so that at least they could continue to live. That was Noah, and then not seeing anything for forty days, nothing else but water and monotony, that was his life. Then he sends out something that will come back, he hopes, the homing pigeon, and wants that as a sign a peace coming from him, so that whoever it might see will be advised that the intentions of Noah are quite correct, and the olive branch is given to him because that means that those where it came from of that what was then available also ( ) Noah had peaceful intentions towards him; and then he opened the door. The preparation of this particular fight of going from one place to the other and to find the openings where practically could, could enter. I call them Achilles gates, not one but three, one for each center. That is the task logistically ( ) of an army, an army on Mars ready to fight; that's the attitude of how one should observe. Continue with it. Find the best times, and then work. Yes, darling.

Question: A few moments ago you spoke to this man about an experience as though like a sound entering into one and you described it in, I thought, in rather a specific way, and you, I think you always used the word "as if" and I was wondering if it could be more a literal experience.

Mr. Nyland: No, it is not "as if"; it is very difficult. I said it started in silence and going over into a small Zephyr and the Zephyr

reaching a higher force, and gradually ending uo in a storm, It becomes so strong that it destroys everything where it is not needed any longer and after the storm there is another silence.

Question: I want to tell you about two experiences that I had and I evaluated them and I decided that this isn't really what Gurdjieff means and maybe I evaluated them wrong. Where the effort was to become open, just open, in the most total way that I can, and (N: It is Gurdjieff, darling.) but the result, well now, I don't want to call it the result, but it came in a state of more or less what is open for me was a sound, a literal sound and I felt in thinking about it, even when the sound was there. I wasn't thinking so I didn't evaluate it then, and I don't know how to evaluate that not, but when I thought about it afterward it seems that this leaves out the idea of an object and an "I," and it's just, you know what I mean, the sound.

Mr. Nyland: The creation of the I implies the I starts to do something and I call it observing the object. In order to make it correct for the object to be able to be observed, the object becomes more pourous ( ) so that what comes from the I can penetrate better. Then the accent is not so much on the force that is there created as pushing, but it is the force entering. Whenever one wants to do the things accomphished you don't want to push because it may be at that obstacke you don't know and the pushing may be wrong at a certain time and maybe one has to wait until it is the right time for a push. I'm not saying to push sometime is not useful; it's not useful all the time. Whenever you remember, I said, I want to do something for someone and I am very serious and honest about what I think is right for that person and said "Why don't you do this, why why don't you do that," I, you might say, push, because I would like the other to do that, and of course, it is my lacking. And when I say love him then I say "alright, why don't you do this and that because I love

you and I want to do it for your sake;" how to create conditions for the one loves of such a nature that that person can work. If he is pushed even the slightest he doesn't want it because work has to be the result of his own desire and not someone else implanting the desire in him. So that then the solution for that is the creation of a vacuum above him, so that he is pulled. In this pulling he doesn't know where it's coming from. But nevertheless he experiences a wish to go in that direction and since he experiences it, he thinks it is his own. And this is the way how it is translated: The wish on the part of I the observer creates in that what is the object the wish to be observed. Now it creates for itself the best conditions to receive that what is being sent. So that now the accent is taken over by the object to become observed in order for the I to function, and it is not waiting for the I to pushing its observation on to the object. The object has caused to let thatever attention is coming from the I enter. It is the real way of how one, how one says I lose myself in order to gain. I lose it in order to be able to gain by means of that what is now empty can be filled when I have lost wht would otherwise be in the way. I have to remove the obstacles that are wrong. Whenever there is an atmosphere that is around me which cannot be penetrated, I have to reduce the atmosphere to a minimum. I have to become as if nothing; I have to lose myself completely in having any kind of a wish, any kind of a thought and at such a time I am no longer either negative or positive but then when this ( ) starts it can be used as if I am a little (bell) taken up and after some time it grows and grows because there is no rest for the appetite of I when it wants to grow, and it takes me, and at that time what is taken has to go along with it until the little I can decide now wake up. What is right to remain and what is right to be

destroyed. And then the silence afterwards is that what has been left, and what was useful for the formation of I and formation of the ( ).

Question: I didn't happen, there was nothing...I mean afterwards...

Mr. Nyland: I'm going to explain, I'm going to explain how one has to go through the process into another process and that originally that what was unconscious comes back again exactly the same but is now conscious.

Question: Mr. Nyland, if at movements when I am awake it it necessarily so that my ordinary mind should remember the registration of the object that the beginning of I saw:

Mr. Nyland: No, it will do it anyhow, that is, if one is aware of the same object, the ordinary mind will do the same thing in its own way.

Question: So would it be a logical conclusion to say, therefore if the ordinary mind doesn't have a memory of the registration of the object then it didn't take place?

Mr. Nyland: Oh no. The ordinary mind has registration. It only reaches the mind a little later.

Question: I mean ten minutes later or two minutes later.

Mr. Nyland: Oh, 10 minutes later it's already in the memory.

Question: But I mean if there is no ordinary memory of it...

Mr. Nyland: If there is no ordinary memory there still can be an awareness memory. It is possible. It need not be at the same time. Iti is not necessary that awareness is reinforced by an unconscious relationship.

Question: So in other words, one shouldn't use that as an index.

Mr. Nyland: Oh not at all, not at all. After a little while awareness stands all by itself. Ordinary existence remains in existence but many times one doesn't even pay attention to it.

Question: This also means, doesn't it, then it's very hard to evaluate one's experiences...unconscious state.

Mr. Nyland: No it is not so, it is not hard and that what is registered in the Objective Faculty reaches ultimately, of course, the memory. At that time one knows, you might say it is tamed. That kind of experience and the object or whatever memory that one remembers of having become aware of has now a value as coming from objective direction. No, it is not so difficult; it is a question of constant attention to utilize the Objective Faculty and when that is being used more and more naturally the I will grow because that is its exercise. And then of course when that is there could take over doesn't meed the unconscious state anymore. (Comment: That's a staggering idea.) Yeah, but you see, it is a question of the inherent principle of participation. It is that gradually it takes over what was it that lent it who took over? The Martians to collect the tax and afterwards with truth. For then it is a conscious thing. The manifestations of a man are exactly alike when his conscious ( ). But if his inner state dictates or guides what are the manifestations when he is conscious. When he is unconscious his ordinary existence does it. That's what I say, he returns again to exactly the same place graphically, but you see, he is advanced, that is, he has gone from unconscious to conscious. Minimum, optimum, maximum. It's an illustration in diagrams in collecting material and grading them is always useful. This year optimum is a maximum ability to do. But the maximum is the end of it. So the same line that's here that has gone through this process and this process is between unconscious to conscious. The manifestations are alike. Human beings look alike. They do. They exude something, but through all appearances they go through the regular performances of eating, drinking, and sleeping. And still they can be conscious. When a messenger from above comes to earth he becomes select and he is man, he is human being, but he is also conscious and therefore he is also God. All right? I see John looking anxious. Now as I said the theory is only

good at the time when you have been awake and then you can indulge. For the beginning as a theory it is encouraging to see that the theory could explain, but the wish only has to be based on the state of the realization of the state in which you are and knowing what you are and no mistake about it and honest and sincere, then because of that you will work to wake up and then all things will be end unto you. So good night, see you next week.